3: Cooper E-5 (1938-1940) 1957
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Supernatural power too, while gotten immediately from animals, mountains (mountain spirits), and other creatures, through fasting and sleeping out on the hills, came ultimately from the Supreme Being, as mentioned previously. A person going out on a power quest, would pray first to the Supreme Being to command or compel the lesser being to give the power being sought. Power to doctor and to achieve war success and even to acquire wealth thus in the last analysis came from the Supreme Being. So too did the (supernatural?) power inherent in earnest wishes or thought wishes.

The Supreme Being also imparted knowledge and warnings to human beings through dreams and through his messenger, the crow. The crow on account of his relationship to the Supreme Being was a sort of sacred bird.[12] To illustrate the point the Boy told the following incident in the life of his father, Lame Bull. "Lame Bull on one occasion was sitting out on a hill and no one could get him to come back to camp. So some of his family got one of Lame Bull's wives, The Boy's mother, to go out and tell Lame Bull to come home right away as the camp was moving. As Lame Bull saw her coming, a crow flew over to him and said, 'This person who is coming is going to tell you something that is not true. Don't pay any attention to her.' Then the crow flew away. When The Boy's mother came within hearing distance of Lame Bull, the latter said to her: 'Don't say what you are going to say. Turn back.' But she kept on coming and told him her message, for which she got a scolding from him."

In general the Supreme Being was, as regards his interest in human welfare, the reverse of an otiose deity. His interest was a most active one.

Equally active was his interest in man's moral and social behavior. He was pleased at such moral or social acts as respect and help to the aged and care of the orphans, and was offended by grave breaches of the moral or social order. He bestowed

[12] In 1948 The Boy explained: "The crow is not the kind you see around here now, but a raven,—a bird that is smaller and more streamlined than the crow. The crow here in the fields cry like they are wounded, but this other bird has a shrill but melodious call more like a human being." [R.F.]

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buffalo chips she had brought back, and sat down. They then heard a "terrible groan" from the room where the Pipe was kept. Horse Capture and his wife seemed surprised and did not know what to make of it. The groan sounded to Coming Daylight more as if it said "Yes." After this all sat down to dinner. Afterwards Horse Capture's wife gave Coming Daylight a big buggy-parasol, a very expensive present. "They never say: 'I give you this for that,' but any little thing you do for the Pipe, like picking mint for it, the co-keeper would give you something for it."

When a number of "coverings" would accumulate on the Pipe bundle they would be hung elsewhere in the keeper's lodge, and from time to time the "coverings" would have to be ritually disposed of by the keeper with the full sweat-lodge rite. The keeper would detail a couple of young men to help him prepare the "coverings" and to make the sweat-lodge. The "coverings" might be tied to the sweat-lodge pole, as in the seasonal rite, or might just be brought as such by the co-keeper or an attendant to the sweat-lodge. Here, in the latter case, before the sweating proper began, they were brought in clockwise and given to the keeper. He would dip his right hand in the black charcoal paint, and touch each covering three times in three different places. Then he would gather up all the coverings, lift them up over the ascending smudge, lower them in three stages, move them around in three clockwise circles, and hand the whole bunch to the first man on his left, from whom it was successively passed till it reached the door. Here attendant two took the bunch of coverings and deposited it on the top of the mound in front of the sweat-lodge.

The coverings were finally taken by one of the attendants way out on the hills or elsewhere, as was done with other offerings. Or else the keeper could call together the orphans and other poorer children and distribute the coverings to them, for it was believed that being good to children, especially needy and orphaned ones, was pleasing to the Supreme Being. Coming Daylight's uncle, Crow Bull, when keeper of the Flat Pipe, used to distribute the coverings to the very poor and needy old folks. If among the coverings there was tobacco, this was not deposited out on the hills but was given to the old people. The buffalo